

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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THEOLOGY.

The Lord God Will Reign in the Earth.

Despite every effort to inaugurate in the world a system of national life in which the Lord God is not the prominent factor—a system in which church is excluded from participation as the binding principle and unity of obligation—it remains to be demonstrated by the practical institution of the new church and new state that God will reign; that the Lord will set up his kingdom, and that its visible head will be the supreme Goddess, in and through whom the Bridegroom will operate as the wisdom which shapes the destinies of the world. The Lord Christ cannot and will not be left out of the kingdom he came to establish. Because the old unity of church and state has violated all the principles of organic life and, through adultery, has entered upon its career of disintegration and is found no more worthy to be perpetuated in universal authority, it is no proof that the true church and true state, moved by the enthroned power of the omnipotent, may not legitimately unite in the perpetuation of organic unity.

Neither Catholicism nor so called Evangelism is to be entrusted with the affairs of human destiny. There must be such a bond of affinity between the religious principles (not

priestcraft) and the secular interests of the race as to insure the integrity of a universal commercial and industrial order. When we say that true religion must and shall constitute an essential factor of the successful future organic evolution, we do not mean either priestcraft or a defunct theology. We mean that the principle of integrity shall characterize those relations of men with men as will insure to every man his moral share of the wealth which his industry creates.

Men may pray about the brotherhood of man and the Fatherhood of God, but not till the ape has evolved sufficiently to become something more than the ape, can he boast of origin in Deity; therefore he cannot claim God as Father, nor the human as brother. Catholicism and infidelity are two antagonistic and actuating elements of certain modern efforts to bring men into a federation which has for its ostensible purpose the improvement of the masses. Both of these must be expugnated from the impulses of labor federation before there can be a successful attempt to cement that bond of obligation called the fellowship of men, or the universal brotherhood. There must come a transformation which has its fountain-head in something above the sensuality now governing human instinct and passion; something originating somewhere above the selfishness bred in the bone of the common herd, the gross and sensual humanity. The Rock of Ages is the sure foundation of that superstructure to be called the kingdom of righteousness.

Men seem to be looking for the organization of the tumultuous rabble of the grossest animals into an orderly socialistic or national concert, in which brotherly love abounds. There will be no such consummation of human hopes. The power of King Emanuel, descending as the New Jerusalem from God out of heaven, prepared as a bride adorned for her husband, will baptize that portion of humanity, made willing in the day of her glory and power, with the succession of that consummate transformation scene as will insure the divine inauguration. This baptism will transpire at a time when materialism and atheism have reached the limit of their audacity, and the summit of their assurance. The Lord Christ was planted through the operation of his Spirit, that through this seminal essence of Deity he might multiply into the thousands of the sons of God who will inherit the earth, and comprise the brain of the dynasty to succeed the disorderly attempt to tyrannize over and perpetually degrade the race.

The Lord will not come to his people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person in-resident—as the truth of the Word manifest—in the natural humanity.

**"WOE UNTO YOU, SCRIBES AND PHARISEES,
HYPOCRITES!"**

When our hypocrites cease to extol their own virtues in the synagogues, and cease to foster vice in secret by leasing to prostitutes, gamblers and law-breaking saloon keepers for the sake of the increased revenues received thereby, then, and then only, can we hope to view the millennium; until then we can no more turn back the tide of man's passion by laws than could Canute turn back the advancing ocean by his command.—*Major Washburne to Chicago City Council, in 1891.*

The men and newspapers which make periodical outcry against gambling, by no means want all gambling stopped. They would like to see disreputable gambling, especially that in the proceeds of which they are not personally interested, stopped. A few years ago the Chicago *Daily News* devoted a whole page to an elucidation of Chicago gambling. The writer stated that the Chicago Board of Trade was the head center of all gambling, its gambling deals bearing the ratio to legitimate business transactions of twenty dollars in amount to one. He said that, in one way and another, one third of all the people were engaged in gambling, and that men of all callings—including professed ministers of the gospel of the Lord Jesus Christ—were found among the gamblers.

When you add to the cold-blooded, insatiable desire to get something for nothing—in part bred in men by our hell-born competitive system, and the haunting fears of desitution which it produces—the dreadful thirst for alcoholic stimulus which poverty with its numberless ills, more than anything else, engenders, and consider the vast army of men to whom it furnishes the means of reveling in luxury, or eking out a wretched existence; and that other army of mercenary wretches whose trade, whence they get their luxurious gains, is that of the pimp and panderer and purveyor of vice, and the helpless thousands whom cruel poverty, and passions exacerbated by drink, make their easy victims, in vast communities you will find the great majority directly, and almost per force, involved in these three overmastering vices, either as well nigh helpless victims, or cunning, desperate, devilish and practically almighty promoters and sharers of the beastly pleasures and material benefits of the same. Such society is rotten in every fiber of it, and no reformation can avail to stay its plagues. Nothing but its entire dissolution and replacement by the kingdom of righteousness," the new heavens and the new earth, (new church and new state,) which John saw in the end of the Christian age, will furnish an adequate remedy. Instead of making an effectual stand against such a horrible reign of intolerable vice and crime, the modern so called Christian churches have their hands full of bribes not to effectively hinder, much less abolish those ghastly ulcers on the body politic, from which in numberless hidden, besides many open ways, they derive rich revenues.

Our mayor's righteous arraignment of their hypocrisy is not at all too severe, indeed, it is not possible to overstate it, or do injustice in the premises.—O. F. L.

Man's glory consists very much in his capacity of being God's image—which is *love*.—Selected.

Papal Absolution a Fraud.

The following is related:—Pope Leo XIII., when told of Renan's death asked: "How did he die?" "Impenitent," was the reply. Leo XIII. reflected a moment and then remarked very quietly: "That is better." The prelate having expressed some surprise, the pope went on to explain that Renan had proved by his end that his doubt was sincere. He would be judged by his sincerity, which, if it was thorough, might absolve him. A few moments afterward he observed that Renan had done more good than harm to the church.—*Religio-Philosophical Journal.*

If the above is a truthful statement, then it proves that the great pretensions of the pope, and of the papal power, to the exclusive possession of the keys of the kingdom of heaven are all a sham and a fraud, and the pope himself is not sincere. If honest doubt may unlock the doors of heaven to its possessor, then the pope does not, according to his own distinctly implied confession, hold the key—all the key there is to the kingdom of heaven; the pretensions of pope and bishop and priest are all fraudulent and deceptive. But the fact is, neither pope, nor bishop, nor priest, nor sincere belief, nor doubt can absolve a man from the guilty consequences of violation of God's law of eternal life, contained in the ten precepts of the Mosaic law. Jesus certainly knew whereof he spake when he answered to the man who asked him what good thing he should do to inherit eternal life, "If thou wilt enter into life, keep the commandments." Jesus perfectly kept those commandments, and consequently had eternal life, and could not see the death that consigned his body to corruption, consequently he was "the way, the truth and the life" for all those who became his disciples; but that life had to be reached by an age-long regeneration, or reproduction, of himself, as the divine seed, in them, to be completed in the end of the age, at the time of the harvest, which is the resurrection of the dead.

No dispensation of pope, priest, or minister, can secure eternal life to mortals in any other way, and whoever professes otherwise is a charlatan and a deceiver, whether conscious or unconscious.—O. F. L.

The Humanity of God.

Prof. Totten has just issued—from "Our Race" Publishing Company—Vol. 8, of the second series of "Our Race, Its Origin and Destiny." The title of this last volume is: "The Riddle of History. A Chronological Vindication of the Scriptures." The work is much in the same line as others which this earnest man and able mathematician has already written. His greatest desire, in this as in former productions from his pen, is to arouse the people as to the seriousness of the times in which we are now living, in order that their lamps may be trimmed and burning when the Bridegroom cometh. In editorials, at the conclusion of the volume, the author complains of the lack of interest manifest by the church and even by Second Adventists as regards the facts and data which he has so carefully prepared, from time to time, concerning the Lord's second coming. In fact, according to the statements made, "Our Race" Publishing Company will be unable to longer pursue its important work unless it receives more financial support from church people

and others interested in Bible study. \$12,000 has already been expended in the issuance of the eight studies of the "Our Race" series, of which sum only \$5,000 has been contributed by subscribers numbering less than one thousand. The author is discouraged at the apathy displayed by so called Christian people on the subject of the second advent. If greater and much more pronounced financial support is not guaranteed by the first of February, Professor Totten states that he will be compelled, much against his wishes, to relinquish the further pursuance of his task, and return to the performance of his official duties in the army, where his position at a salary of \$2,500 a year is assured by law.

We have a great deal of admiration for Lieutenant Totten's ability, and respect for his integrity. We believe he has done much to arouse some people to a point of deeper investigation into the prophecies of the Bible, with a view of anticipating their fulfilment during the life of the present generation. Having done this much, the importance of his work ceases; for as to the science of immortal life involving the character of the Lord's second coming, he, in common with other investigators, is wholly at sea. He, however, should not be perturbed in spirit over the indifference so plainly manifest by all classes, particularly by professedly religious people, as to the second coming of our Lord. This all-important question is not agitated in the church, for two reasons; the first and most important of which is that it does not want to see him come; second, because it has not the faintest idea as to the manner of his appearance. Regarding the unconcern apparent on every hand concerning this subject, it is but in harmony with prophecy uttered by the Lord Christ himself. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The fact that so little interest is manifest on this question; and the further fact that all the signs of the times—confirmed by true science and calculations reckoned on lunar time—indicate that we have reached the end of the age (not "world" as modern Christianity has it), will be all sufficient for the wise, who shall understand that the day has arrived when Israel, re-embodied, is to be delivered, not from the graveyard, but resurrected by coming into a knowledge of lost or dead memories of countless embodiments, which resurrection is the seal of immortal life, to be the inheritance of all those in whom the Lord Christ planted himself by theorasis at the beginning of the age. This "good seed" will now come up in the harvest at the end of the age as the one hundred and forty four thousand sons of God, whose appearance will constitute the second coming of Christ with power and great glory.

The most wonderful truth that can be absorbed, at this time, is the fact of the humanity of God. The most fortunate and favored persons in the universe are those capable of receiving this truth, which is only revealed now because we have reached that time when many shall run to and fro, and knowledge be increased. While Professor Totten is correct in his lunar calculations, he makes a great mistake when he gazes skyward expecting to see the Lord descend in the physical clouds. He will not come that way. He will come up

out of the humanity in which he was planted. Nothing clearer is taught in the Bible than that God is man and man is God.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The record states that a cloud received him out of their sight. The church supposes, as does also Professor Totten, that the body of Jesus ascended into a physical cloud. If so, where is that body now located, and where is the physical throne, which perchance must exist because of the physical bodies which occupy it, viz., (according to modern Christianity) one person of the Father, one person of the Son and one person of the Holy Ghost? "I and the Father are one," said the Lord Jesus. If true, this statement would necessitate the absorption of the Father by the Son which would manifestly be impossible if the tangible personality of Jesus Christ ascended in the physical clouds to join the Father. If this physical throne exists it must be at the centre of the universe, for Christ declared himself to be the light of the world. In order, therefore, to give light "to all that are in the house," that light would have to be centrally located. The Copernican system of astronomy, however, reveals neither centre nor circumference, which system being accepted by the church and by Professor Totten as the true science of astronomy places them in an inextricable dilemma.

Such vagaries reveal the extreme materialism of the modern church, and of modern investigation in general. We do not know which class of persons is the most guilty of materialism; the modern theologians or the modern scientists. With all the nonsense advanced by both, however, we do not feel justified in calling them fools or idiots, only in so far as they ridicule and scorn the simple, logical propositions advanced in these columns, which they are unable to refute by argument. Men have yet to learn of the rationalism of religion. Reason or wisdom is the throne wherein God dwelleth, and just in proportion as mankind recedes from wisdom he recedes from God. Having entered upon the Aquarian age, we have reached the dispensation of scientific truth indicated by the water-carrier. Christ told his disciples to prepare the feast of the passover (the passing over from the old dispensation to the new one), and they beheld the man bearing a pitcher of water (water symbolizing scientific truth). It is not to be expected of proud flesh, in this age that it will admit of its need of a divine revelation through a living personality, any more than was expected of such flesh in the Jewish age. Nevertheless, God thus reveals himself, with the ushering in of each dispensation. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," is the plain declaration. This prophet will be a stumbling block to the Gentiles, just as Jesus was to the Jews.

It is the unequivocal declaration of the FLAMING SWORD, that the strikingly original and invincible lines of reasoning advanced in its columns emanate from an illuminated mind bearing the credentials of the one referred to by Malachi. Men and women can accept or reject this assertion, but let them be well assured that God shall set at naught the wisdom of man, and that when all natural human resources fail, they will be eager to cry out for aid, be the professions of him

able to render assistance what they may. Until such time, however, the world will resist all knowledge not derived from modern scholasticism.

The time has arrived, the end of the dispensation having been reached, when the truth shall be revealed to the race, of the interdependent and essential relations existing between God and man through the law of transmutation or transubstantiation, a law which, though revealed to Moses, Elijah and Jesus, has been hidden for ages from human conception. It was only by the application of this law that the Lord Christ, who was very man, the fulness of the Godhead bodily, was able to dissolve his body, convert it to Holy Spirit, and communicate this holy substance to the twelve for their appropriation. It was thus that a cloud received the Master from the sight of those witnessing his translation. "This same Jesus" "shall come in like manner as ye have seen him go." Going into the humanity from whence he came, he will, at the harvest or end of the age, come up again out of the humanity in which he was planted. "The good seed" said he, "are the children of the kingdom." "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." Having descended into the race he will come out of the race in those "dead in Christ." "The field is the world" (Greek, age), "the harvest is the end of the world" (age).

The magnificent truth will soon burst upon the minds of many, that the *sonship* (for which Paul and the early Christians longed) will be realized in them. They will stand forth as virgins (*virgines*, men-women), having his Father's name written in their foreheads. They will be the temple of the living God because God will dwell in them, and they will be equal with the Father. As the Lord Christ was the offspring of Deity, so they will be. As the veritable Gods come again in earth, as they existed eighteen thousand years ago, they will be kings and priests risen above the law, over whom death will have no power. Such a destiny is the hope of every Koreshan, and will be the realization of all who have ripened as figs on the tree of life. This is the character of the second coming of our Lord, and these vessels will constitute the kingdom of heaven in earth. Man's origin was in Deity, and to that same origin he will return; if not in this cycle, then in the next or the one following it.—C. J. M.

Type and Antitype.

In an article several weeks ago, we referred to Pope Leo as the arch-polarizer of the present social system, and stated that with his dissolution, the old heavens (church) and the old earth (state) would disintegrate. We intended, at the time, to add several other reasons for the statements made. Paul wrote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth

in the temple of God, showing himself that he is God." When this man of sin is revealed, we may know that the time has arrived for the fulfilment of prophecy. The name of Pope Leo, previous to his election to the papacy, was *Pecci*, which means *sin*. Here, then, we have the man of sin in the papal line of descent in the Catholic church. The typical man of sin is thus revealed, adding another to the many proofs that that day has come when Biblical prophecies must be fulfilled. Hence we assert that when the present pope of Rome dies, the dissolution of the existing social system will begin in earnest.

He, however, is not the *antitypical* man of sin. Christ took upon himself the sins of the world. He descended into the race through Peter, for of him he said: "Upon this rock I will build my church, and the gates of hell will not prevail against it." Peter (*Petros*, a stone) was the rock (truth) upon which alone the church of Christ was to be built. It was further said to Peter: "When thou art converted, strengthen thy brethren," thereby clearly indicating that the salvation of the world depended upon the conversion of Peter in whom, for which reason, would be polarized all the energies that should bring the world into the resurrection. As Christ in the beginning of the age gathered within himself the spirits of all who had died looking for the coming of a Messiah, so the resurrected Peter would of necessity be the single polar point in which would be focalized the aspiration of all those desiring the birth of the kingdom of righteousness in earth. Only by the pivoting of energy upon this focal point can that conversion be effected, to which the Lord referred, which should strengthen the brethren. The Lord converted water into wine because he was master of the law of transubstantiation. To convert is to transmute, hence all the tribes of the earth shall mourn until—by the theocrasis of a visible personality—those constituting "the children of the kingdom" shall be strengthened. The antitypical man of sin comes into a knowledge of the law of absorption into Nirvana, and establishes—through the incorruptible dissolution of his body—the church of Christ, against which the devils in hell, with all their blasphemies, cannot prevail.—C. J. M.

Is This Christianity?

ROME, Jan. 10.—Cardinal Parocchi has submitted to Pope Leo a vast scheme for adding another to the Catholic edifices of the country. The cardinal's scheme is to erect on the Monte Vaticano a church with a cupola equal in size and effect to that of St. Peter's, the cost of which is to be defrayed by contributions of the Catholics throughout the world. Round the sacred edifice it is proposed to group the ecclesiastical colleges of the different countries that are now situated in Rome. The further consideration of the proposal will be submitted to a commission of cardinals. The estimated cost of carrying out the scheme is \$20,000,000 and it is calculated that its construction would give employment to fourteen thousand workmen for six years.

The foregoing dispatch again vividly calls our attention to the fact that all religious life has long since departed from the church, whether Catholic or Protestant. In a civilized age—which the present is not—such an expenditure of money as \$20,000,000 for the erection of an edifice for the teaching of the gospel of Him who was born in a manger would be catalogued as a hideous crime—when so many thousands are

without bread to eat—but in these times little is thought of such barbarous ostentation. If the Protestant churches had the same ability to raise money from their parishioners as that evinced by the Catholics, they would erect just as costly buildings for their pagan worship as do their papal competitors. \$20,000,000, with brains back of it, and righteousness to direct it, is a sufficient sum of money to tear down the present thieving commercial system, and build up another one founded on principles of justice wherein fictitious valuations cannot obtain. By such a system only will equitable distribution be established, and poverty and misery abolished. \$20,000,000 will be sufficient to accomplish the desired result, and some day—before very many moons—an aggregation of personalities will inaugurate this move.

If the neighbor be hungry, feed him! This is Christianity; the only kind that can regenerate the world. The modern church is a failure. It has reached the culmination of its career. When the iniquitous money system which supports it falls, it will go too. A new era is dawning wherein a rational and practical religion will obtain.—C. J. M.

SOCIOLOGY.

The Panama Scandal.

If the exposition of the Panama canal frauds has revealed nothing further, it has demonstrated the truth that the daily press fattens on fraud, and that this is the great secret and source of its revenue.

Koresh, the head of the Koreshan Unity, has been slandered without mercy by a libelous, ribald, daily press, while at the same time he has been told that for "a dollar a line" he may retort. We prefer to await our own time for the reaction. We have no money with which to purchase the good will of the public press.

If men have fraudulently paid money to the papers, they have as fraudulently received it. This kind of business is not confined to the press of France, and we hope that the good people of this continent will not forget it. One of the surest indications of the honesty of our cause is, that the newspapers of the country condemn it.

Carmaux Heard From Again.

An election just held in the Department of Tarn to elect a member of the French Chamber of Deputies in the place of the Marquis de Solages—a nobleman and member of the mining syndicate, who resigned his seat because of complications owing to the strike of the miners—resulted in the triumph of the Socialist candidate, Prof. Jaurès, the poll in Carmaux being almost unanimously Socialistic. Thus a capitalist goes out and a labor advocate takes his place in that now famous district.—O. F. L.

A good deal of sneering at the rank and file of the people's party is indulged in by some well-to-do people. We should remember that the Savior of the world began his mission in a manger. The poor people from the fields and shops must save the country from ruin, if it is to be saved.—*People's Press, Anniston, Alabama.*

The Clergy Scored.

Thomas J. Moran, in speaking before the Home Committee of Congress relative to opening the World's Fair on Sunday, gave utterance to the following caustic remarks respecting the ministers who, in addressing the committee in behalf of Sunday closing of the Fair, claimed to speak for the workmen:

I claim the leniency o' the committee, because I came unprepared by education to speak as those who have preceded me, since I have had to work for my living. I feel embarrassed by finding myself in the midst of friends of labor and labor reformers that I never before heard of. They seem to speak with the voice of authority given them from England as well as from the United States. You can imagine my embarrassment when I, their friend, was confronted by those of whose existence I had not been aware. I am here to repudiate you, (Morgan hissed with emphasis, turning to the ministers in the room) and I charge you with making false representations to this committee with regard to wishes of laboring men. Well may the workmen exclaim: "Save us from our alleged friends!"

You bring, as authors of the memorials, and signers of petitions advocating the closing of the Fair in behalf of the workmen, the names of men unknown to me and unknown to other friends of labor. You have never been the friend of labor, and you have no right to speak for the workmen. Indeed, the whole of the clergy, outside of the Roman Catholic church, has always been arrayed against labor. Perhaps I should qualify this broad assertion by stating that the whole of what is known as the Evangelical church has been opposed to us. I want in my modest way to undo the work which you have assumed to do before this committee. You have claimed to represent that Karl Marx and the social democrats of Germany and England are with you on the question of Sunday observance. My knowledge of their belief—and I feel that I ought to know, for I am a social democrat myself—teaches me that you are not only wrong but that you most willfully misrepresent the matter. Joseph Arch, one of the greatest English labor leaders, who was lifted by the workmen from the hedgerows to the halls of Parliament, contradicts your every assertion. I want to tell you that the principles advocated by the social democrats on this subject of Sunday observance are the very principles enunciated by Jesus Christ, which you (turning to the ministers) don't understand. These are the principles calculated to lift the laboring classes out of ignorance, to kill the saloons and to empty the jails, and to relieve the oppression felt by the agricultural classes. The workmen of Chicago above all others are entitled to be heard in this matter. When the great enterprise—the Columbian Exposition—was begun, they gave their dimes and dollars and subscribed to the extent of half a million dollars. They have built the Fair and they have consecrated it with their blood. The products that will be exhibited there come from the hands of labor. These men who have had nothing to do with the inception and conduct of the great enterprise now come and insist on closing the gates of the Fair and blocking them against the workmen. I cannot comprehend how they can come here and risk their reputations for truth and veracity by pretending to represent

the workmen, since truth and veracity are their only foundation, and without it they fall.

We are here, duly authorized by the only organized and formal movement made by workmen in relation to the closing of the Fair on Sunday, to absolutely deny the right of these churches or their representatives to speak or act for us in the matter, and to prove to you by the documentary evidence we present that all such representations made to congress by these churches were willfully and argumentatively fraudulent. In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churches and who are sincerely interested in the religious side of this question to the fact that the indifference or active antagonism of the working classes toward the church is at present, and has been for years past, a subject of the most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the church is due to the fact that its representatives are so far removed economically and socially from the wage working class as to entirely fail to understand their wants, desires, or aspirations, and hence, as a rule, when they do speak in our name, they misrepresent us, as they have in this case. This has occurred so frequently and universally that the respect and reverence for the church held by the working people in the past has been destroyed to such an extent that the church itself has become alarmed. With few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass-meetings would be met with contemptuous ridicule. Tens of thousands of wage workers, who, like myself, have passed from infancy to manhood within the folds of the church, and in being forced from it have retained a fervid love for the moral principles taught by the carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergy in shutting the workers out of the Fair, but also understand the effect it will have in further alienating the working classes from, and intensifying their hostility toward, the church. Speaking as we do, with this intimate personal knowledge, we respectfully, but most earnestly, urge congressmen, who have been influenced by religious considerations, to undo this ill-advised and injurious action of the church.

The Rev. Dr. Martyn, in advising the closing of the Fair on Sunday, declared that neither literature nor art had any effect whatever upon the moral status of the people. Our reply is, that this statement is a libel upon literature and art, and a monstrous insult to all scholars and artists, and an absolute denial of the advantages of secular education. Whereas we insist that every advance in general knowledge is necessarily an advance in public morals, and that the knowledge of individuals and hence their moral status, is affected largely by their environment. Place a workman within the gates of the World's Fair, bring him in contact with the wonders of nature as there shown, and the marvels of man's productions gathered from the whole world, and in open-eyed wonder he will be lifted out of his ordinary self; all his lowest and basest instincts and habits will be for the time submerged; deep into his mind and heart will be pressed an never before a comprehension of nature's varied resources and the limitless ingenuity and power of the human mind. This will ever

after be a profitable source of reflection and subject for conversation, instructive alike to himself and his associates, that most necessarily make him a better man, a more skillful and hence a more valuable worker, and a more useful citizen. These conclusions are reached not from abstract reasoning but through practical personal experience, and were I a clergyman or an active member of the church, having the moral welfare of the people at heart, I would consider it an imperative duty not only to open wide the gates of the Fair on Sunday, but to advocate the organization of special means to bring the masses within its intellectual and moral influences on that particular day. In the consideration of the moral side of this subject I asserted that the influence of a visit to the World's Fair would make the laboring man a more skillful, and hence a more valuable, worker. To the great army of unknown inventors a day in the World's Fair would be an inspiration of inestimable value, not alone to themselves but to the human race. Again, I speak from actual experience, being personally benefited by visits to expositions similar in character to the World's Fair, but in size and scope comparatively insignificant. Those guarding the industrial and commercial interests of Great Britain and France thoroughly understand this view of the case. In Birmingham, England, from which I came, one of the greatest manufacturing towns in the world, such exhibits on a small scale were permanent institutions. Special delegations of workers were regularly sent to the World's Expositions of London and Paris, and from personal conversation with one of the French workmen delegated to visit the Centennial and exposition at Vienna, I learned that the French people were equally alert to the importance of this particular matter. I am also advised by one of my associates, actively interested and aiding in this work of opening the gates of the World's Fair on Sunday, that in Germany, in the industrial towns along the Rhine, the workmen's societies regularly sent delegations to both London and Paris to report upon the exhibits relating to their particular trade, and that such visits were so arranged, for economical reasons, that the delegates reached Vienna or Paris Saturday night or Sunday morning, visited the exposition during Sunday, and departed for home Sunday night or Monday morning.

Comparatively few of the workers in the United States have had the advantage of this stimulus to thought and invention, nor have the manufacturing and commercial class as yet reached a full realization of its importance. Hence I press this view of the matter, hoping it may aid in opening the gates of the World's Fair, Sunday, to the hundreds of thousands of workers in Chicago and its neighboring towns, and to encourage by that privilege the visits of as many wageworkers throughout the Nation as may by months of self-denial and sacrifice save sufficient to pay the expenses of a visit to the World's Fair, such visit being necessarily limited to a few days.

—————
"Forenoon, afternoon and night—
Forenoon, afternoon and night—"

Forenoon, afternoon and—what?
The empty song repeats itself. No more!
Yes, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won."—Selected.

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Both-Opposites, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Korean view of these questions. Honest conviction will receive due consideration.

A GROWING RECOGNITION OF FACTS.

One is blind who fails to see that there is a growing recognition of the fact that the apparent fruitage of our present "social order," is disorder or chaos. Looking backward for its origin, we see it to be the child of adultery, the child of the prostituting marriage of a Christian church with a pagan state. This chaos is the *great falling away*, spoken of by Paul, which reveals not only the "man of sin," but the great harlot with her arrogant, scornful daughters, instead of the divine family of God. As one contemplates these recognized facts, the conviction intensifies that this fruitage of sin has the seal of death upon it. The heavens have "waxed old as doth a garment," they must roll up and flee away, and the earth must melt with fervent heat and be renewed. By what power must this great change be wrought? By the eternal creative potency of the Holy Spirit, the divine seed. "Except a seed fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Death—disintegration or falling away—is essential that the living germs may spring up, develop, and become a great harvest. Eighteen centuries ago, a divine seed, the seed of a holy church and state, involved in a divine man, fell into the soil of a corruptible humanity. After a time an enemy, the spirit of a pagan state, sowed tares in the same soil. An adulterous marriage took place and the holy seed died to holiness; history is filled with records of the awful sequences which followed. But these were necessary to the complete disintegration of the seed, and the progressive development of every living germ, which, through strife with evil, must learn to know, *adore*, and at last *become the good*. The harvest is standing, wheat and tares together. The tares are to be gathered out and burned by the consuming fire of the anthropotic sun (Son) of righteousness; the wheat will be ripened by the same Son, and garnered by his Messenger. This will be both eaten and sown. The sower and the reaper are ever one, even the Lord of the harvest. The mysteries of the book of life, sealed up till the time of the end, the wise shall understand. These wise are the teachable children of the kingdom, for nothing is wiser than teachableness before the Lord's anointed. Such learn to wait on the Lord for a renewal of their strength, a love perfected by knowledge of the new and living way, a new order of things, new heavens and a new earth wherein dwelleth righteousness.

Is there a growing recognition of this fact and of all that it involves? The forerunner and preparer of the way, the renewed way—made new again to those long departed from it—must be one of God's raising up, a true Shepherd of the straying sheep, a baptizer of the broken body, to restore it to holiness. A Messenger of the Covenant is needed for

the final conjunction of God and man; one whose mission must ultimate in a revelation of the Motherhood of Deity, to give birth to the many sons begotten by Jesus in his divine Fatherhood, when, as Holy Spirit, he sowed the seed of a new race of which he was the archetype. These begotten sons are not born yet, not brought to glory. They were spiritually born in the spiritual world, but were only begotten as to the divine flesh in which they must yet stand forth glorified. There are many evidences, in this sin-sick, dying world, of heart hunger for a deliverer. The cry for "the coming man" rings out through the darkness. The common sense—dearly bought by humanity—is telling, now and then, that without organization there is no life; that organization implies headship, and members filly joined together. The coming man, with an illumined mind and a heart of fire, must be the head, but where may he be found? Some recognize the fact that the ideals of humanity have been so ennobled by the inbreathed Spirit of Jesus that no one who is not the very embodiment of that Spirit can ever lead the people. He must be lifted up from the earth in which he was sown to draw all men unto him and to that heavenly state in which they groan and sigh to be, yet feel utterly helpless to attain. That divine Spirit, "the coming man," must so dominate, that there can be no consciousness of lack in him. Still, at the thought of materialized divinity in the Lord Jesus—the one divine human, the one altogether lovely, we start in horror from ourselves; we cry out that we cannot follow where he leads, for we are men of sin, conceived in sin and shaped in iniquity. Our spirits may will to do his pleasure, for they were begotten by his own, but our flesh is mortal and weak; there is no use in trying, we feel we cannot follow. The great man of sin falls back, helpless, dying, dead in sin.

Is there no Spirit to give us the victory over sin and death? Just before the cloud of his dissolution received him out of their sight, and he passed into the spirit world as "quickening Spirit," our Lord said, "Lo, I am with you always, even unto the end of the age." He taught that he would not only be with us but in us. That in our sinful flesh he would be "made sin" for us, even he who knew no sin. Only so could he be a high priest, touched with a feeling of our infirmities, to go before us as a Shepherd where we as sinful mortals must go to learn wisdom from God's chosen teacher—experience—till at last in the fulness of times, overcoming all the obstacles that beset the path of a sinful mortal, he learns anew the laws of life and immortality. Winning the victory over our last enemy—death—he baptizes us with his own overcoming spirit of wisdom and love, so that we may follow in his footsteps, and go in and out by the new and living way. The types of all sacrifice were finished on Calvary's cross, where the real Lamb of God demonstrated his power to lay down his life and to take it again, that he might give it for the life of the world, in obedience to the eternal law of the cross, the law of transmutation, which makes our God a "continual sacrifice." Perfected by obedience, through suffering, he conformed to that law of transmutation; he became Holy Spirit for the life of the world; he became meat and drink for us, that we might live in him when he should take his life again in the harvest of his flesh. As Holy Spirit the Lord took it upon

himself to demonstrate his potency to work in us for our salvation, till we should yield to his transforming power and become his image and likeness. In his personal work of leading and exemplifying, he appoints and anoints the personalities who are his true messengers, for we know him no more after the flesh in this age. He has spoken by apostles and prophets, and will to the end. He never leaves us comfortless, if we keep the hearing ear and the understanding heart that belong to the spirit of humanity. He is with us today; the secret place of his presence is "the coming man," whose name and mission should be declared by the law and the prophets; whose doctrine should harmonize with both, and triumph in his life; whose word and deed should say, "Not I, but the Christ who liveth in me;" whose delight should be in the law of his Lord; whose faith should be equal to the removal of mountains, according to law; whose love should regard the multitude with divine compassion, and find a way to feed and clothe them; whose justice should be unflinching in its denunciations and dethronement of all oppressors, and whose divinity should be manifest in his conforming to the essential law or sacrifice. God-like he shows it to be continual; being love and wisdom, he finds a way to save from age to age, till we are glorified with him, every man in his own order, and earth is heaven.

Where is the Man of sin (made sin for us) who is being consumed by the Spirit of our Lord, the man in whom love is at one with wisdom? Do any sheep hear his voice, the voice of the Shepherd prophet, the Elijah of this age, the overcomer on whom our Lord writes his new name? He must open the Scriptures and give his credentials, and his message must harmonize with them. The eye of faith has discerned him, and the understanding heart has found a reason for its faith, for the mind of God reasons with us through his Messenger. The Spirit of Truth has become manifestly "*He the Spirit*" in his anointed. He teaches the "all things" of God, and comes to effect the conjunction that unites man to God in the flesh of Christ, the living temple, the holy of Holies, in which the glory of the Lord shall be revealed. There is ever a growing recognition of this overwhelming fact, the presence of the Messenger. It is known to some and *felt* by many, for his esoteric power is moving all human thought, and the final critical action, born of humanity's hunger and thirst for something better, something living and loving, is near—very near.

"Stand still and see the salvation of our God." Revolution is imminent. This fact is recognized widely, with fear and trembling. "Without the shedding of blood there is no remission" of sins. When there is evolution there is involution, evolution follows involution, and all things are made new. This fact is slowly but surely being recognized. It is an eternal law, a rock on which all fallacies shall be wrecked; a truth on which a temple for divine love and wisdom shall be built. The involution is eternally the Christ in whom God dwells. The Spirit is one, and the name one, for the old name is involved in the new, and the new evolved from the old. Be it Jesus or Cyrus, the Savior is the Sun, and the Sun is the Savior. Without light there is no life; without life there is no light. Jesus is ever "the way, the truth and the life," the light of the world in whom was no darkness at all. He shone into darkness, and he will shine

out of darkness, out of the clouds (humanity) in which he hid himself, and which he will transform and dispel as showers of blessing—the descending spirit of his redeemed being the great outpouring which will bless all the families of the earth, making them become habitations of his righteousness.

May our Lord hasten the hope inspiring recognition of these vital facts!—Bertha S. Boomer.

Thinking People.

Society never forgives the men and women who think and act for themselves, unless the popular element accepts the doctrine they advance. I mean by this that society never overlooks the effrontery of bringing new ideas into the world, until the world itself adopts those ideas. Anything new always comes with startling force to the great public mind, and a certain shock is felt all along the ranks, at the audacity of the man for departing from the well worn track, and making a new path for himself and his followers,—for he always has followers. The sectarian spirit of Judaism could not forgive Christ for preaching a new gospel. Sectarianism has never since been able to forgive any one for departing from the popular way. The sectarian spirit of Romanism could not forgive Martin Luther for nailing his famous ninety-five propositions against the sale of indulgences, to the door of the church in Wittemberg, and thus for all time hurling defiance at the church of Rome. Peter's sectarian spirit would not allow him to mingle with, or preach the gospel to, the Gentiles until God sent a vision to show him that he should call no man common or unclean, thus forever disarming Peter of his prejudice, and making him one of the foremost workers in the gospel vineyard, something that he could not otherwise have been; neither can any one else in a shackled and bound condition.

Society would not forgive Columbus for his daring idea of sailing westward to compass the globe, and for ten years he was a beggar at nearly every court in Europe, until the sagacity and fore sight of a woman, sent him out upon that memorable expedition, which resulted in the permanent discovery and peopling of a new world. In his last days the great thinker was treated with ignominy and injustice, his name to be honored four hundred years later by the ovations of the entire world. The world will not forgive the inventor for daring to bring his inventions to the front, until they are proved a success and a benefit to humanity; then they turn with one accord, and bless the inventor and laud his memory to the skies. Machine inventors meet, at first, with derision, scorn and angry defiance for daring to work out a thought that is going to take work away from the laboring class, until the people find that the invention brings work, and is a help and a blessing to the great laboring community.

Society will not easily forgive or reconcile itself to a new policy of government, and the man who advances new ideas in religion, politics or social life, is, to use the very mildest terms, a crank. It is a comfort to know that a crank is used for turning things about. The thinking man or woman has a hard pull, at first, against the waves of society. It is not the men and women who take up somebody else's ideas and go on thinking and building after the foundation is laid, and have to work to pull through the breakers,

who must endure all the world chooses to put upon them, but the original thinkers, who are few and far between. So if you have not strength and power of endurance, and faith in the help of the Lord, don't think. If a new thought or a new idea comes struggling through your brain, crush it out, unless you are prepared to be set one side and closely observed through the social opera glass, as a natural curiosity that can be seen, but must upon no account be heard.—*Ermina C. Stray, in World's Hope.*

The World's Fair Temperance Headquarters.

Which has been so widely noticed, and in which over twenty thousand temperance people have become deeply interested, with the intention of making their home at that place during the World's Fair, is no more. On the evening of the 9th, the great hotel stood complete. At 9 o'clock on that evening a fire broke out in the portion of the building where the painters' supplies were stored. The wind was blowing a genuine western blizzard, and it was on one of the coldest nights of the winter. It was found impossible to extinguish the flames, and the building was completely reduced to ashes. In this experience, however, the nature of Chicago enterprise, and the metal of our temperance people have both at once been given a full illustration.

Within sixteen hours after the flames were out, lumber was already being placed upon the site, and plans were on foot for rebuilding. The loss is largely covered by insurance. The building will be rebuilt on plans submitted to, and approved by, the insurance authorities, and will be made the safest building of its kind in the world. The office of the headquarters, at 181 La Salle Street, Chicago, has been flooded with letters from the guests who have engaged lodgings in advance, and without exception it is the declared purpose of its patrons, as well as the plan of its promoters, to stand by the enterprise and make it even a larger success, than at any time before proposed, notwithstanding its misfortune.

A Fool's Prayer.

The royal feast was done; the king sought some new sport to banish care, And to his jester cried: "Sir Fool, kneel down and make us a prayer."

The jester doffed his cap and bells, and stood the mocking court before; They could not see the bitter smile behind the painted grin he wore.

He bowed his head and bent his knee upon the monarch's silken stool; His pleading voice arose: "O Lord, be merciful to me, a fool!"

"No pity, Lord, can change the heart from red with wrong to white as wood; The red must heat the skin; but, Lord, be merciful to me, a fool!"

"Tis not by that the onward sweep of truth and right, O Lord, we stay; 'Tis by our follies that so long we hold the earth from heaven away.

"These clumsy feet, still in the mire go crushing blossoms without end; These hard, well-meaning hands we thrust among the heart-strings of a friend, 'Tis the ill-timed truth we might have kept; who knows how sharp it pierced and stung?"

The word we had not sense to say, who knows how grandly it had rung?

"Our faults no tendernesses should ask, the chastening stripes must cleanse them all;

But for our blunders—oh, in shame before the eyes of heaven we fall!

"Earth bears no balsam for mistakes; men crown the knave, and scourge the fool."

That did their will; but thou, O Lord, Be merciful to me, a fool."

The room was hushed; in silence rose the king, and sought his garden cool; Then walked apart, and murmured low: "Be merciful to me, a fool."

—E. R. SH.

Weary Not the Gods.

The Gods look half in pity each from his shining throne,

On fevered hearts beneath them—on breaking hearts that moan.

Unwearied, they will oft hasten their golden fruits to send;

They know the time of ripeness, when shower and sunshine blend.

But he who ceases moaning, and calmly lives his day,

On him they rain their blessings with quiet, steady gauze.

—The Academy.

Our thoughts are odors, and we cannot seal them

So close with action but they will creep out;

And delicately-fashioned souls will feel them,

And know them sweet or vile, beyond a doubt.

Good deeds fall dead if selfish causes guide them,

Good words fall flat that but from lips have birth;

And eloquent and noble seems, beside them,

The silence or inaction of true worth.

—Ella Wheeler Wilcox.

Strangled.

There is a legend in some Spanish book

About a noisy reveler who, at night,

Returning home with others, saw a light

Shine from a window, and climbed up to a hook,

And saw within the room, hanged to a hook,

His own self-strangled self, grim, rigid, white,

And who, struck sober by that livid sight,

Feasting his eye, in tongue-tied horror shock.

Has any man a fancy to keep in

And see, as through a window, in the past

His nobler self, self-choked with coils of sin,

Or sloth, or folly! Round the throat, whipped fast,

The nooses give the face a stiffened grin.

"Tis but thyself. Look well. Why be aghast?

—The Academy.

Wouldst thou fashion for thyself a seemly life?

Then rest not over what is past and gone;

And spite of all thou mayst have lost behind,

Yet act as if thy life were just begun.

What each day wills, the day itself will tell,

Do thy own task, and be therewith content,

What others do, that shalt thou fairly judge;

Be sure that thou no brother mortal hate,

Then all besides leave to the Master Power.

—Goethe.

If you are impatient, says *The Golden Censer*, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelations and get a glimpse of the promised land.

Our consciousness rarely registers the beginning of a growth within us any more than without us; there have been many circulations of the sap before we detect the smallest sign of the bud.—George Eliot.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koschansky. Articles containing over twelve hundred words are liable to be rejected.

MONEY MAKING.

Under the above heading the *Golden Rule*, of Cincinnati, in a late issue, suggests to newspapers and publishers the formation of an association for the purpose of issuing a currency that would practically be money, yet without its evils. It would secede to the creator of wealth his entire product, the features of speculative contraction and expansion being entirely eliminated. The *Golden Rule* then proceeds as follows:

"It will be lawful, and yet will not be taxable. If taken up and endorsed by the producers of the country it will solve the entire financial problem. Yet it is simply a labor check, or 'scrip.' It may be in the form of a labor note.

"The association furnishes to each paper a certain number of the signed endorsements, as the national banks are supplied with blanks from Washington. The amount (\$100 or \$1,000, or whatever may be agreed upon) should be the same to each. The paper receiving them, then fills the blanks, signs the checks, and puts them into circulation, paying them out to its employees, (keeping within the state law for scrip, where there is any,) or for groceries, fuel, dry-goods or wherever they will be received as cash. At first, of course, there might be some difficulty in passing them, but a number of papers and publishing houses, by keeping them before the public, could soon make them current. It would quickly be made certain if the national alliances and granges would start a similar currency payable in farm products, and the national labor organizations a like currency payable in labor at the different trades. Membership in the association of a few publishing houses like that of the *Arena* or the *New Nation*, of Boston, or the *Twentieth Century*, of New York, or Kerr & Co., or Schulte & Co., of Chicago, or the official alliance and trade journals, would make the scrip of the publishers' association good at once with readers of reform books and papers, and the merchants with whom they dealt would soon catch the idea. A combination of farm and labor organization could make a currency payable in any labor product, and good everywhere.

"To avoid counterfeiting, the checks might be made payable in the first place to order. No paper could 'flood the market,' as the checks require endorsement of the association and are payable only in products. If some newspaper failed with unpaid checks on the market, the amount divided among all would be but small, and, anyhow, their payment would help extend the circulation of the papers paying them not in cash, but in subscriptions or advertising. The circulation of such checks will of course bring trade to the papers or organizations that are represented in the association. It will force business in that direction.

"Genuine co-operation is simply the exchange of labor products for labor products. Money on a gold or silver basis prevents such exchange, because the exchange is limited by the will of those who control the gold or silver medium. Labor checks, such as we propose, are purely a medium of exchanging products, and necessarily belong to the worker. They cannot be cornered by speculators. 'Government' is not a producer, and has no right to control the medium of exchange between producers."

The *Golden Rule* believes that the plan above presented would practically solve the money problem. Mutual bank-

ing has been proposed from another source, similar in intent. A far better plan, however, has been advanced by the *FLAMING SWORD*. There can be no doubt that such measures would provide an efficient medium of exchange, but it would not be money making. Money is something that can pay a debt; under existing laws it must be something acceptable to the creditor class, and these people will refuse to accept anything but legal tender money. When our farmers sell their grain, cattle, etc., nowadays, it is not so much for the purpose of getting other goods, machinery, clothing, household utensils and other things needful, but for the object of obtaining money to pay interest and principal of their mortgages, taxes and other forms of indebtedness. Our people are slaves to the owners of gold because gold has been recognized as the only agency supplied for this purpose. It is for this reason that the people's party wishes to increase the volume of the legal tender money by the sub-treasury plan, advancing the plea that two per cent of interest is better than ten per cent. Will our populist readers deny that no per cent is still better than any per cent? The vagaries in which the people's party has entangled itself are pitiful; if the product of the silver miner's labor is to be made a legal tender, why should not the result of the farmer's application receive equal recognition? If monetization (free coinage) of silver will appreciate the value of silver, will it not at the same time depreciate the value of agricultural products? Farmers would get less silver for a given amount of wheat than at the present time. By monetizing silver the farmer's alliance would strengthen the hands of monopoly by adding the parties engaged in the silver industry to the forces of plutocrats; it would be far more simple to demonetize gold.

Ever since the settlement of this country, the workers have cleared the forest, tilled the land and built the cities, only to be in a short time deprived of the reward of their industry through the manipulation of legal tender money. "Driven From Sea to Sea," by C. C. Post, contains a graphic description of this process. Up to the present time the victims of human greed could find a temporary resting place in the virgin wilderness of the West, or the far West; but, at last, the process of spoliation for centuries has reached its culmination. The usurpation called government is merely the executive arm of the money power. Is it any wonder, then, if the secretary of the U. S. Treasury obtains his orders in Wall Street? Wall Street is a subcenter of Lombard Street; today the people of the United States are more helplessly in the grasp of that octopus of gold—the Bank of England—than at any other time of its history. Data, collected over the best part of this century, give conclusive testimony that ninety-seven per cent of persons engaged in business and agriculture are bankrupt. But the monied man absorbs all. If, on the same day, all the money of the world was lent out for one year, at ten per cent interest, on the day that the debt was due the money power could bankrupt everybody and absorb all the property. Legal tender money is the loaded dice with which our able financiers siphon the wealth from the producing millions.

Mr. Flursheim, one of the ablest of the later schools of German economists says: "The Rothschild's family of Europe is estimated to be worth about \$1,000,000,000; their income is over \$35,000,000 per annum. If they and their brother

capitalists demanded these \$35,000,000 in merchandise, there would be no commercial crises, no want of work. But they do not want their \$35,000,000 in goods, they want them in cash. To get this cash, the workers have to sell the goods they have produced in order to pay the Rothschilds' interest. Who buys them? The Rothschilds are only the bidders, say up to \$10,000,000; have no more wants after that. The workers have wants enough, but they have to give up their money to the extent of \$35,000,000 to the Rothschilds; they consequently cannot buy goods with them. In this way we find a deficit of \$25,000,000 which becomes \$20,000,000 the next year—the Rothschilds investing anew the \$25,000,000, and increasing their power to levy tribute on the workers."

Thus the volume of debt becomes greater, year after year, the volume of money, with which it is to be, but *cannot* be, paid remaining stationary. In this way this avalanche of iniquity crushes all hope, all aspiration out of human souls; existence becomes a horrible nightmare of desolation.

The remedy is simple, plain and effective—*demonetize gold!*—*Carl Gleiser.*

Sunday Closing.

The Sunday closing advocates of the World's Fair have found a sworn ally in the person of Senator Matt Quay, of odiferous political fame. The reader of politics will remember that the senator is a quay from which many vile political schemes have been successfully launched, and at which much pirated bootle is supposed to have been secretly landed. Thus fowls of similar appetite—if not of the same feather—scratches upon a common dung heap for common provender. It cannot for a moment be conjectured that the senator is actuated by a reverence for the Sunday of the Christian world, or that he has any such sympathy for the laborer as would induce him to gratuitously seek to lighten his toil; no more than have his pious coadjutors, the Christian clergy, any real respect for the Lord's Sabbath, the seventh day or state in which the Lord is said to rest from his labors, after the six days or states of the divine toil in the creation of man. This rest or Sabbath—the real Sabbath that was made for man—this same clergy utterly oppose and trample under foot. They continue eating and drinking, marrying and giving in marriage, as in the days of Noe, giving pure womanhood to the lust of beasts. By their practice and teaching they uphold the curse which greatly multiplies her sorrow and conception; prostitutes the ennobling powers of man—the life principle—to the mere lust of begetting miserable creatures like themselves, or worse still, to the gratification of mere pleasurable delight; lay upon men's shoulders, six days of the week, burdens grievous to be borne, and then deny them the seventh as a day of recreation, rest to the tired man, not enforced idleness. By sophistical devices, the love of money and its running mate—the competitive system, by which the rich are enabled to rob the laborer of his just reward—are strengthened. In return for which services the clergy get fat benefits, endowed colleges, libraries, etc., of which the poor can reap but little advantage. These bigoted worshipers (like their predecessors, the Pharisees of old,) have no regard for any good whatever that respects not the day which the Christian church, in its adultery with pagan idol-

atry, has set apart as their day of worship; a day for which they now strain at a few small gnats, and swallow, with sanctimonious complacency, elephantine iniquities and oppressions of the poor.

As we suspect Quay of a secret design to curry favor with these pseudo pietists for some political scheme or ambition of his own, so we also suspect these self-appointed Sabatarians of a design to awe our foreign visitors to the great Fair by a Puritanical display of our piety, and, by the very *ennui* and barrenness of the day, force their attendance at our churches, thus increasing the Sunday collections.—*J. S. Sargent.*

SHARP CUTS.

The state is greater than party, but the citizen is greater than the state.—*Levelling's Inaugural.*

A man who lives simply to make money, may sometime be willing to give all his money to live.—*Cleveland Citizen.*

Bankers and usurers are governed by self-interest without regard to the public good.—*Horace Greeley.*

The true test of civilization is, not the census, nor the size of the cities, nor the crops—no, but the kind of men the country turns out.—*Emerson.*

Men of strong minds, great force of character, and a hard texture of the sensibilities, are very capable of falling into mistakes.—*Anon.*

Usury has never failed to eat out the patriotism of the people on whom it has been practiced long enough for its fruit to ripen.—*Rev. A. J. Chittenden.*

The money monopoly, the railroad monopoly, the land monopoly, the franchise monopoly and the whiskey monopoly are the five long arms to the gigantic devil fish that are drawing the precious life blood from the body of the American republic.—*Reformer, Vienna, Ill.*

Preach all the sermons you can; talk all the morality you choose; teach temperance as zealously as you please, but until men, women and children have homes of their own, there will be vice, immorality, drunkenness, prostitution, pauperism and crime.—*John Swinton.*

The sharpest thief in the world steals by law, and helps make the law. The sharpest gang on earth subsidizes the press and, through deception, locks the common people up in mystery, so that they fight their own interests and, in many cases, join the mob of dissolution.—*True Issue, New York.*

The conspirators have put up the price of coal and lessened the production. If coal could be purchased for \$5 a ton last winter, and is worth \$7 a ton this winter, the poor do not always pay the difference—they go without coal that they need. They shiver and suffer. They catch colds that end in pneumonia and death, or they stint themselves in food in order to buy a few more pounds of coal. Whatever they do the forty per cent increase adds a hundred-fold to the misery of their lives.—*New York World.*

THE LATEST SPOKEN.

THE POLITICAL SIFTER.—We claim to have a democratic form of government. We claim that the power of this nation abides in the people. All of this we claim, and neither men on earth nor angels in heaven can dispute our claim.

But what is the real truth of the matter? In what does this democracy of ours consist? When political affairs are concerned we place our population in a national sifter and at the first shake we fling out one half of it, the female portion, old and young, asserting that nature has not endowed them with rational capacity relative to public affairs as it endowed them in domestic and educational affairs; in fact, we get them out of the sifter as too refined to remain in contact with coarse politicians, or because they are not **PEOPLE**. Another shake, and we get rid of all the males below twenty-one years of age. Of course nature never puts a bright idea, or a bright thought into the brain of a boy until he reaches twenty-one years, at least not on political affairs. These boys may be allowed to fill the ranks of our army, man our navy, help pay the taxes, clerk under some elderly sincere who cannot or will not clerk for himself, but are utterly incapable of filling any political office, or to VOTE for the best man to fill it!

These two shakes of the sifter get rid of the finest materials, virtually the most refined thoughts, and leave but one fifth, the coarsest portion, and to these we allow but one vote in two years on state affairs and one vote in four years on national affairs. But hold on! State and national AFFAIRS, we said! No, we allow this fifth a vote, only to elect men to go and manage those affairs as they choose, viz., to fix their own salaries, levy whatever taxes desired and in a manner that suits them best, appropriate public funds for shows or anything they may fancy, plunge the nation under avalanches of debt, pass laws to legalize all such deeds, and appoint judges to decide in their favor; all of this without any reference to these poor, deluded SOVEREIGNS who are left at home to toil, make up the enormous taxes and submit to any and all the iniquities until the next two or four years when the national farce of VOTING comes around again. Behold the sum total of liberty in America! Yet we are, politically, the freest nation on earth, except Switzerland, and this mockery is what Patrick Henry demanded, or death itself! Goddess of Liberty, where art thou? Yet the reforms of our land appeal to this biennial mockery of voting to correct the financial ills under which the masses of the people are suffering. Yes, vote together and all will be right. The earth will yield more bountiful crops, the brain and the brawn of the workingman will be stronger. Vote together, friends, and poverty will disappear from the world!

This is now the siren song of the leaders of the labor forces. It used to be, STRIKE, BOYS! It is now, strike at the polls! It ought to be, REVOLT!—*Labor Exchange*.

THE TRUE FUNCTIONS OF THE STATE.—What is the state to the farmer who wearsly drags himself from dawn till dark to meet the stern necessities of the mortgage on the farm? What is the state to him if it sanctions misery and other legal forms by which his innocent ones become a prey to the

fiends who lurk in the shadows of civilization? What is the state to the business man, early grown gray, broken in health and spirit by successive failures, anxiety his constant companion by day, and the disturber of his dreams by night? How is life to be sustained, how is liberty to be enjoyed, how is happiness to be pursued under such adverse conditions as the state permits, if it does not sanction? Is the state powerless against these conditions? Then the state has failed, and our boasted civil compact is a hollow mockery.

This is the generation which has come to the rescue. Those in distress who cry out from the darkness shall not be heard in vain. Conscience is in the saddle; we have leaped the bloody chasm and entered a contest for the protection of home, humanity and the dignity of labor. The people are greater than the law or the statutes, and when a nation sets its head on doing a great and good thing it can find a legal way to do it. The old may for a time stand in the way of the new, but the old must yield. Every age and every epoch is marked with conflict. The lines may waver, but victory is to the new and true.

The purchasing power of the dollar has become so great that corn, wheat, beef, pork and cotton have scarcely commanded a price equal to the cost of production. The instincts of patriotism have naturally rebelled against these unwarranted encroachments of the power of money. Sectional hatred has also been kept alive by the old powers, the better to enable them to control the profits and make the producer contribute to the millionaire; and thus, while the producer labors in the field, the shop and the factory, the millionaire usurps his earnings and rides in gilded carriages with liveried servants. To check and change these conditions for the good of all, Kansas steps forth, today, and while demanding the rights of the laborer and producer, she also presents the olive branch of peace and good will to the people of the South by sending to the National Congress a distinguished farmer and stock-raiser who was a colonel in the Confederate Army.—*From Inaugural Address of Governor Levelling of Kansas.*

THE CURSE OF AUSTRALIA.—“Without being either a fool or fanatic,” says the *Sydney Morning Herald*, “one cannot help seeing something weird in the annual drink bill of New South Wales. Here we have, for about a million of people, say, a total of from four to five millions sterling of money spent every year in what is at least not a necessary of life. That it brings comfort often, and solace sometimes, for the ills of life, may be freely admitted. But whether the comfort is not balanced by the discomfort, and the so’nce by the misery it brings, is hardly to be disputed.”

“One thing we do know, that for what general fun it gives, it must honestly be said that it is the cause of more individual, domestic and social trouble than all other factors of human enjoyment, and that, making every allowance for the good it does in giving industrial employment and in raising revenue, the colony would as a whole be happier and more prosperous if there were no such thing as a glass of brandy or a pot of beer in New South Wales. This can be said with certainty, without the faintest trace of fanaticism. It is the cause of most of the violence, the greater part of the insanity, a large share of the embezzlements and the greater part of the poverty with which the country is troubled. Without it

we could dispense with half the gaols and most of the police, and the madhouses would have nearly nothing to do.

"And this is the same everywhere—the whole business is evil, and only evil, and that continually. It should be denounced, outlawed, uprooted and annihilated."

THE WHEAT PIT.—As one stands in the gallery and overlooks the wheat pit on the Chicago Board of Trade, it is anything but an imposing spectacle, especially if there is a little unusual excitement. The great floor is then filled with a crowd of wildly excited men, yelling at the tops of their voices, waving their arms and hats, and jostling, pushing, struggling, in their efforts to attract each other's attention. Not infrequently there is some boisterous "horse-play" that is strongly suggestive of a crowd of village rowdies. The fumes of tobacco, the pandemonium of yelling men, messengers running to and fro, are anything but the dignified respectability one would expect to find in a great "commercial" institution.

The question arises irresistibly: "Is this noble Commerce, personified in all history as standing upright and stately, with Justice on the one side and Wisdom on the other? Is it not rather to be typified by the will-o'-the-wisp, Fortune, with her cap and bells and mad train of devotees, always straining to grasp what is just beyond their reach?

The great hall, with its magnificent pillars and arches, its enormous plate-glass windows and tessellated ceilings, reminds one forcibly of that great French gambling house, the Casino, at Monte Carlo. The latter is looked upon as the greatest gambling house in the world. It yields a princely income to its profligate owner, and pays an enormous license for the privilege of existing. Its suicides average about one a day, its ruined lives are uncounted. It is thronged every day with "blue-blooded aristocrats" from all parts of the world. But in spite of the glitter and pomp, public sentiment in France has demanded that this gilded infamy should cease—and the Casino at Monte Carlo is soon to be removed. Is America willing to admit that the country of the Pilgrims is behind the country of Voltaire and Rousseau in advanced moral sentiment?—*Field and Fireside*.

A STORM POSSIBLE.—The democratic party will find itself in complete command of the good Ship of State, March next, but the prospects are that the sailing will not be through fair seas and amid purple-isles of spice. If Cleveland can dominate congress as completely as Hogg did the last legislature, all may be well for the party and the country. If he cannot, the probabilities are that the organization which has just achieved a phenomenal victory will be rent in twain, if not hopelessly wrecked, before the first year of the new regime waxes and wanes. As the most ignorant must know, the party is made up of many discordant elements. While it was in the minority it was easy enough to preserve a semblance of harmony, but now that it is victorious and the radicals will attempt to carry their reforms into effect, there is liable to be trouble, and that, of the most serious sort. The first great battle will be on the proposition to reduce the tariff to a purely revenue basis. The history of the Mills bill is an earnest of what is to come. But with the knowledge that no republican senate stands as a bar—that "everything

goes"—the battle may be expected to be far more bitter. The moderate protection democrats will join forces with the republicans and oppose the coalition of tariff-for-revenue democrats, free traders and populists. As in the case of the Mills bill, many free traders in theory will be found protectionists in practice, and will endeavor to save certain home interests from the general wreck. Scarcely less important to the party, if not to the country, will be the contest, which is sure to come over silver. On this question party lines will well nigh disappear, for both great political organizations are honey-combed with the heresy which is the brazen Ne-hush-tan of the populists, highlighted in their political wilderness, a warranted catholicon for economic snake bite. And over both free silver and radical tariff reduction hangs the ominous shadow of the presidential veto. If the democracy of the South and the West, aided by the populists and the western republicans, forces free silver on the country regardless of the popular will, as expressed in the national platform, what will the democratic "gold bugs" of the East—"one of whom is Mr. Cleveland"—do about it? Commercial is much stronger than party interest. There will be a defection, and a big one. If eastern democrats, aided and abetted by the republicans and the free-raw-material-only men, and spurred on by the unanswerable argument of an empty treasury, prevent the party of reform knocking the "McKinley iniquity" into pi, what then? Hundreds of thousands whose hearts are really with the populists were held in line at the late election by promises of tariff reform. They would stampede and go to the people's party.—*Express, San Antonio, Texas*.

Rum Selling at the Fair.

Sprinkling the thronged sidewalks in front of his den with whisky, as a means of obtaining customers, is the London rum-seller's latest infernality. The fumes of the brain poison rise in the nostrils of the crowd, and draw unwary youth and the man or woman of diseased nerves into the satanic snares. There is to be opened in Chicago in 1893 a national and international highway. Millions are to throng to it. And now the Goddess of American Liberty, she whom some of us revere above words, she for whom many of our fathers died, and the light of whose brow is the hope of the world, is expected to sprinkle that sidewalk of cosmopolitan concourse with whiskey, that the ascending fumes may lure victims into the dens of Chicago's accursed saloon gangs. If I were a cartoonist, I should like to prepare a picture representing the Goddess herself repelling this infamy with indignation hot as the thunderbolts of Olympus.—*Joseph Cook*.

The world runs on from one folly to another; and the man who, solely from regard to the opinion of others, and without any wish or necessity of his own, toils after gold, honor, or any other phantom, is no better than a fool.—*Goethe*.

He who would do some one great thing in this short life must apply himself to the work with such a concentration of his forces as, to idle spectators who live only to amuse themselves, looks like insanity.—*John Foster*.

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M., at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Filmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo.

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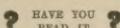
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